OFFICIAL PAPER OF THE CITY SONDAY NOVEMBER 36

The Enquirer Expounding.
In one of its clerical puffs the Enquire mys of a Presbyterian minister of this city: "When the question concerning the Bible in the schools was agitated, his efforts did much to decide the matter aright."

This enables us to inquire what is the right decision of this question which seems to be rather a disturbing one. As the Enquirer has settled it in its own mind, will it expound, so that those less favored may know, Is it "aright" that the Bible should be used as a reading book in the public schools? or used merely for precept? There are different translations of the Bible. Christians differ on the question of their authenticity. Which of these shall be the public-school Bible? Will the Enquirer say that the question shall be governed by the majority, and the different versions of the Scriptures voted up or down by popular sovereignty, as Mr. Douglas proposed to do with the slave property of Southern emigrants? Or will it de cide that the King-James version is theonly right Bible for the public schools; and that the church which decided on the authenticity of the sacred books, and whose decision is now accepted by Christians of every sect as of equal ambority with the Word of God Itself, is incapable of making a translation fit for the use of public schools?

But if the Enquirer answers the last question in the affirmative, how are the public to be protected from a false Bible, in case future political changes should introduce other control? Have our children got to have a false Bible taught them at our own cost? Would that be "aright?" Or is it only "aright" while we can keep the control of it, and very wrong if we are ever compelled to lay down the part of the bull which gores, and take up that of the ex which is gored?

The Hebrews, a large element in the material progress of this city, do not accept our New Testament as the word of God. "On the contrary quite the reverse." They regard its divine pretensions and relations as false, and its moral procepts as made bad by their connection with imposture. Furthermore, it has has attached a stigma to their race from which they have suffered persecutions craupared with which the wrongs of negro-slavery are benevolence and humanity. Is it "aright" that their children should have this New Testament crammed down their throats at the public schools, at their own cost? How much better is it to tax a people to pay for teaching their children a religion repugnant to them, than to seize the children and educate them in Christianity without taxing the parents? Yet all Protestantdom howled when the little Mortari was forcibly subjected to a Christian education at Rome.

There is quite a large class-we grieve to asy it-who claim that even unbelief has its rights of conscience which public institutions may not trample upon. While the energies of believers have been occupied in burning each other for believing wrong, a class which does not believe at all has grown up, and has become too numerous to be converted by the means which were formerly so greatly blessed, and which have unfortunately gone into disuse in modern times, much to the decline of religious zeal. Unbelievers new even claim political rights. As it is prophesied that in the latter days-which has always been supposed to be the present days-scoffers shall abound, it is not impossible that eventually these may get the control of our schools, and may use them to teach "rationalism," a thing not to contemplate d without horror, especially by those sects which allow the freedom of reason in religious belief. Then what will become of the frame work of society?

Good men have not been able to satisfy their own minds as to the right course on this question, and have been troubled about the consequences, on the one hand, of leaving the schools Godless, and on the other, of trespassing on the rights of conscience of a portion of the community; and besides, of introducing religious teaching into the schools which are subject to political control, and which may fall into control which will turn the precedent against those who established it. It will not do to assume that any party or sect, or combination of sects, will always retain the control of an institution which is subject to political chances. No system is safe which may be perverted by a majority and made oppressive to the rest; and there is no excuse for introducing such danger into the control of children.

The Enquirer pronounces, authoritatively, what is the right way to settle this matter. It is troubled with no doubts or fears, but rushes into a subject where even angels might tread cautiously. Of course, it has fully ratisfied itself as to all these points, and will not fail to respond promptly to an inquiring public.

Agaravating the Symptoms to Core the

Southern grievances should be redressed. We are perfectly clear on that head. The first requisite in redressing is to ascertain and define what the grievances are. A diagnosis of the case is indispensible to an intelligen preacription. We know that the Cincinnati Courier is sincere in this matter, but with such vague and contradictory ideas of the complaint, it is difficult to see how it can prescribe intelligently. In one article, on Bunday, it says, in substance, that the Northern State laws nullifying the Fugitive-slave Law are practically a dead letter, and that the execution of the law does not depend on State aid, but the means of the Federal Executive are ample to enforce it, in spite of all

This, certainly, does not make a case requiring Instant secession. But in another article, enumerating Southern patience under wrongs, the Courier says:

"They have submitted patiently to the practical nullification of the Fugitive-slave Law in a large majority of the Northern States."

Practically the nullifying laws are not in operation, but practically they are in operation. There has been a mixing of things some way. The first reads like an Abolition article, while the second is undoubtedly gen-

The case can not be intelligently treated on this statement of the symptoms. Nor does it make the matter clearer when the Courier states the following Southern ag-

That was pretty bad, but as the Missouri Compromise was a Southern remedy for Southern wrongs, it is difficult to see how. Southern wrongs, it is difficult to see how, after the South played out the game and then discarded the trick, it can be a cause tunately, the thing which this land produces

for instant secession. After such an intelligent diagnosis of the Southern complaint it is quite in character that the great remedy which the Courier proposes should be a revival of the movement of 1850, which, of course, would include a return to the statu quo of this same Misrouri Compromise; for the same settlement of the questionat issue would be nocessary to a revival of the same movement.

"Let the movement of 1850, as the basis of such association, be revived and rendered permanent, at least till the twin demons of Abolitionism and Secessionism shall be uf-fectually exercised."

We fear that the settlement of the present difficulties will not be materially advanced by this treatment. Nor do we believe that the Courier will promote the harmony of the sections by publishing, as one of its nullifying charges against the free States, a law of Connecticut for the protection of free persons, which was passed before Connecticut abolished slavery, and which specifically provides against anything therein being construed sgainst any constitutional right of recapture of fugitives. This proviso, also, the Courier leaves out. Such means as this may be intended to ameliorate sectional hastility, but the practice is the homeopathic one of hair of the same dog to cure the bite. All this is mere trifling with the public safety, and with material interests compared with which the preservation or success of this or that party, is not of the weight of a feather.

Loose Logic of Liberty. In reviewing the recent declaration of principles of the "National Democracy" of the nation of Hamilton County, the Com-

mercial remarks: 'The great men of the South, in their 'The great men of the South, in their long and assiduous parsuit of the defenses of shavery extension, have never yet put it upon the ground that the slave tonure subsists independently of law. They have labored under the delusion, shared by nearly all persons in the Northern States, that slavery is the creature of law, and that wherever no law of slavery exists, it needs a law for its protection, and can not safely subsist without it."

In a discussion which affects logic, it might be well for a journal to find its own position, though it is by no means essential to an able article in a metropolitan paper. The first part of this extract declares it the universal doctrine that "slavery is the creature of law:" that is, the law creates slavery; but it tapers down like a giraffe, to a mild declaration that "where no law of slavery exists, it needs a law for its protection, and can not safely subsist without it."

Of course it needs a law for its protection, but does that make it "the creature of law?" A man needs law for the protection of his farm and horses and children, but does that make them the creatures of law? does the law create property in them? It does it just as much as a law for the protection of slave property creates that property.

Let us try this rule. If slavery is the creature of law-exists only by positive law-then positive law can make a slave. Behold the triumph of the inexorable logic of one of the champions of, "the party of freedom!" Law transforming a free man into a slavel The most ultra slaveholders do not claim any such right. Of course the positive law which can do this is not limited by complexion. See what we are all coming to by the logic of freedom!

With such an idea of the tenure of slavery, it is not strange that the Commercial thinks that the right of a master to take slave property into the Territories, carries with it the right to take bank-charters, lotterycharters, laws prescribing the age of majority, and other regulations, which have no existence without law, into the Ter-

Is it not singular that a spark of common sense is never allowed to penetrate the subject of universal and perpetual discussion? Slavery is the right of the strong over the weak. It exists by force; and by no other right. As between the master and his slave there is no law which can say that one shall be the servant of the other. No such law can put any obligation on the negro; therefore it could not, in the least, change their relations. But, as between the master and his follow white man, the law can protect her acquired rights, and it does. A law to declars that the ox or the ass should serve the man, would impose no obligation on these animals. But a law, punishing another man for trespassing on them, would impose a penalty on him. But it would not create nor change the relations of the man and his domestic animals. Noither does or can any law, in regard to slavery, create or change the relations of a master and his slaves. The right of property exists. It was originally acquired by force. That is its sole tenure now, so far as the slave is concerned. He has the right to seize his liberty if he can. But as to other white mes, the law will punish any trespass on this property, the same as on any other property. The title to it is neither made

nor abolished by law. What is to Come. There is the appearance of a tendency among the leaders of all parties in the South to combine upon the secession question. If reports are to be believed, in several States the leaders of the Breck laridge, the Bell and the Douglas divisions are making common cause; and as the essence of Southern polities at present is antagonism to the North securion will be the leading idea of the coalition. The question of secession or non-se cession will therefore be tried before the tribunal of public opinion, with the apparent advantage in favor of disusion. It must not, however, be understood that because there is a copartnership forming among the politicians, there is to be an union upon the same basis among the people. The men of all others most ignorant in general of the popular mind, are the politicians by trade. So far from leading it, they are invariably, when any genuine movement takes place, behind or out of the way; and it is one of he most common of occurrences to find them going in one direction while it is traveling in the opposite;

The people of the South are becoming conservative of the Union, under the influence of the instinct of interest-an instinct which the present state of financial affairs will arouse to a high degree of activity. There is no body of people in the world more ready to listen to the suggestions of interest then those of the Cotton States; and it needs no "They patiently acquiesced for thirty years in the (so-called) Missouri Compromoise—an unconstitutional enactment ex-

cluding them from equal rights in the com-mon territories North of 36° 30," order. What will then become of the leadmust either take up their march with the people, or go under-which they will do, so superabundantly is the material for officeseekers-by courtesy, politicians. The South can part with a dozen full sets of statesmen,

and still have more than a supply. It is fortunate that the South has now the disunion question within itself, to settle by the action of its own public sentiment. The North can not interfere politically, and the state of things is such at the South as to prosent the practical issue at once to the popular mind for its decision. At such times the words of politicians pro or con are but winds the rhetoric of Mr. Stephens will weigh as little on one side, as the vaporings of Mr. Yancey or Mr. Rett on the other. Motives of a character different from those which either is likely to present, will assume the control. The men who hold the real interests will take the matter out of the hands of those whose want of discretion has been so fully demonstrated. The rabble that followed the orators will desert them and burra upon the other side; and these several bodies of party leaders will meet the fate to sent the practical issue at once to the popubudies of party leaders will meet the fate to which, as well by their unchastened ambi-tion as their want of conception of fac true state of the popular mind, they are justly

A Cool Dose for Igneous Stomachs. The Hon, A. H. Stephens, of Georgia, administered some sharp thrusts to the Seces" sionist politicians in his speech at Milledgeville. Referring to the remark of Mr. Cobb, a brother of Secretary Cobb, that the Union had proved a failure, he said :

"A failure in what? In growth? Look at our expanse in national power. Look at our expanse in national power. Look at our population and increase in all that makes a people great. A failure? Why we are the admiration of the civilized world, and present the brightest hopes of mankind.
"Some of our public men have failed in their aspirations; that is true, and from that somes a great part of our troubles." [Prolonged applause.]

The struggle of Mr. Cobb for the Senatorship gave this a point which was appreciated by the audience. In regard to the declaration of Senator

Toombs, who was present, that he asked the State to give him the sword, for if she did not give it to him, as God lived he would take it himself, he said: "I have no doubt that my honorable friend

feels as he says. It is only his excemive argor that makes him use such an expression; but this will pass off with the excitement of the hour. When the people in their majusty shall speak, I have no doubt that he will bow to their will, whatever it may be, upon the 'sober second thought'" [Applause.]

A Southern Wrong as is a Wrong. The following is in the Courier's list of "Nullifying laws of the Northern States," which that paper regards as just cause for orcession. It is in the specifications against Object

"Lews of 1859, April 2, require judges of election to reject the vote of every person who has a visible and distinct admixture of who has a visible and distinct admixture of African blood; imposes a penalty for the violation of the above section of not more than \$500, nor less than \$200, and imprisonment not more than six months, nor less than one; imposes a fine of not more than \$500, nor less than \$50, upon any person who shall procure, aid, counsel or advise any such person to vote."

This law nullifies a great many colored votes. It is singular that the South has endured this so long. It shows their patience under wrongs. As the Union is to be dissolved for this, let the responsibility be placed where it belongs. This law was passed by a Democratic Legislature. The Republicans tried to repeal it last winter, but some bolted, who called themselves conservatives, but who are now shown to be

Tue list of Southern grievances from Northern aggressions seems to be rather difficult to make out. It is much like the bill of items which began with "sandries" and followed with "ditto." Mr. Toombs specified the tariff in his schedule of Southern wrongs. This Mr. Stephens, in his speech, disposed of as follows:

"The present tariff was voted for by Massachusetts and South Carolina. The lion and ti e lamb lay down together—every man in the Schate and House from Massachusetts and South Carolina, I think, voted for it, as did my honorable friend himself. And if it he true, to use the figure of speech of my honorable friend, that every man in the North that works in iron and brass and wood has his muscle strengthened by the protection of the Government, that stimulant was given by his vote, and I believe every other Senthern man. So we ought not to com-plain of that."

A Suggestion. A meeting is shortly to be held in this city for the relief of the "suffering poor" in Kansas. It is to be hoped that care will be taken by those who contribute to see that the boxes marked "bacon," which they send to Kansas, are not metamorphosed into "arms"—pistols and rifles for the use of Montgomory and his men! Some of the relief from New England was snuggled in in this manner-of course unknown to the donors!- Enquirer.

This paragraph is based on the idea that the men of Cincinnati can be frightened from contributing for the relief of the suffering in Kaness by the threat that the Enquirer will "metamorphose" their contributions into boxes of pistols and rifles.

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